

LIVING ORTHODOXY



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WHAT'S IN A NAME?

Names are terribly important to human beings...so important, indeed, that one of the first recorded acts of human history is the 'naming' of the animals...and that there is an old pious tradition that if one can only call a demon by name, he can drive him out (sounds a bit like the Mystery of Repentance!). So it is that in Holy Baptism every Orthodox Christian is given a name...a name which, strictly speaking from an ecclesial perspective, he did not have until that moment.

For those who are 'cradle Orthodox', most often this is the only name they have ever had or will have...unless they choose the life of monasticism and are given a new name in consure. But for those many of us who have been drawn to the true Faith from many and varied backgrounds it is frequent that the names which we previously bore are replaced in Holy Baptism by new names...names given us by the Church, names which bring us under the protection of a patron saint who has in some way been seen as appropriate for us...whether by ourselves, or a spiritual father, or our friends in the Faith. In many cases, of course, the names which we previously bore were obviously unsuitable for Orthodox Christians; for others, it has simply seemed that there was another more appropriate.

But regardless of the history, and regardless of whether there has been an acutal 'change of name', the theological reality is the same: the 'old man' (whether an infant or one of grey hairs) has gone down into the waters of the baptismal mystery, died there, and been transformed into a 'new man' in Christ, who arises from those same waters pure, cleansed of his inherent sinfulness, free from the entanglements of the past (so it is that many of the fathers are quite insistent that all the accoutrements of that past---clothing, jewelry, etc.---be left behind upon entering into the waters), arising to be clothed in a new garment (the pure white baptismal robe) and called by a new name. This name is the name by which he is known by God, by which he is known by the Church, and by his brethren in the Body of Christ.

Needless to say, this often presents a problem to those who have for years lived 'in the world' known by one name...and then suddenly find themselves possessed of a new one. While it is quite socially acceptable for one's name to change for the world's reasons (e.g. nicknames, marital name changes), it is quite another matter when one's name changes for reasons of Faith. Numerous routes of confronting this situation occur, not all of them spiritually satisfactory. In

some cases, there are Orthodox Christians who actually ignore one another's *true* names...and continue to call one another by the names of dead people, except perhaps only at the moment of receiving the Holy Mysteries. In others, there are those who try to live a sort of schizophrenic existence...using one name amongst their brethren in the Faith, while continuing unquestioningly to call themselves and allow themselves to be called by a name which is no longer their in their 'secular' lives (but are true Christians supposed to *have* secular lives?

If there is any truth in the general human supposition (talk to any anthropologist or psychologist...or search the Scriptures) that there is an evocative power in names, that they actually are able to do something by calling forth the reality to which they correspond--- then this sort of dual-personality solution to the problem is obviously fraught with spiritual danger. In allowing oneself to continue to be called by the name of one who no longer is --- who died in the waters of baptism --- one encourages the continual evocation of that 'old man' whom all our lives are supposed to be dedicated to destroying. Furthermore, we of course also forego the repetitive invocation of the aid and protection of the saint whose name we bear, insofar as we are not called by his/her name.

While it may take a good bit of 'social courage' in some situations (and most especially in dealing with our families!) to stand firmly upon and under the name given us in Holy Baptism, it would seem that the effort is certain to be more than amply rewarded...and very likely will also create for us significant opportunities for witness to the Truth as well. May the Lord grant us such courage, and the blessings of the holy ones whose names we bear!



FOCUS: MISSION

It is the responsibility of each of us, in accordance with our Lord's command, to proclaim the Gospel to the entire world...whatever portion of it may fall within range of our 'hearing'. The Good News of the Gospel is a priceless treasure, one freely given to us...and one which we must just as freely give to others. Like genuine love, it only grows in being given, rather than in being gotten. If we are to be true to our calling and life, we must constantly be searching for more effective ways to carry out this God-given mission.

Our Lord's parable of the Good Samaritan of course has its bearing here...we are not entitled to pass by on the other side of the road, shrinking away from a perhaps embarrassing encounter, or to disregard one of God's children, just because we don't 'know him very well'. Rather, we must constantly and energetically and actively seek ways of making some kind of contact which might lead him to salvation with every person within our reach.

Perhaps not too many of us are psychologically or spiritually well-suited to stand on the streetcorners and proclaim the Word of God (but lest we relegate such activity to the province of sectarians---remember that the original authority for such preaching comes from no less than Our Lord Himself, and St. Paul and the other Apostles after Him). But we have little excuse to offer at Judgement if we pass our whole lives in contact with a multitude of people, some perhaps close to us and others even casual acquaintances, and then must admit that only to a very few did we ever speak forcefully the Word of Life. Within our neighborhoods, our shopping centers, our workplaces, our whole lives, there are a multitude of lost souls, thirsting for 'living water'---some knowingly, some in ignorance. And for most of us, it is probable that most of those souls have *never* heard the true Gospel (but rather only some sectarian distortion of it)---and never will if we don't do something.

While 'pamphlets' can never substitute for direct personal contact, they can often provide a way toward that contact, or a reinforcement of what is said personally. To this end, the Press is preparing for a massive reprinting of the excellent leaflet (sample copy on request) "The Orthodox Church: Heaven on Earth", with a blank space for the address and telephone number of your local parish, at a price which we hope will make it possible for most of our readers to acquire not just a few but rather hundreds or thousands...to be included with

every bill, every personal letter, handed to fellow-employees, friends and acquaintances, deposited in pamphlet racks at laundromats and elsewhere...distributed in any way imagineable. Consider: if one hundred of LIVING ORTHODOXY's readers each distributed a thousand... one hundred thousand souls would at least have *some* point of contact with the true Faith. If only one in ten read it, and only one in a thousand took any action...that would yet be a substantial number of people led toward the Truth.

So...consider, and act. The plates are being prepared, and the first printing run will be done along with the next issue of LIVING ORTHODOXY (in late January). The leaflets will be printed on a variety of pleasant papers (better than the usual paper on which the magazine is run), and will be sent postpaid anywhere in the world for \$35.00 for one thousand. Orders sent promptly will most likely be shipped in early February...later ones will not be available for shipment until some time later in the spring. May the Lord bless your mission!

FROM THE EDITOR'S DESK

We regret to have to apologize that this issue will be reaching you much later than we would have wished...it will be the first (since we began second-class mailing) to fail to meet the USPS deadline...the combination of the fall pilgrimage, impending winter, greatly accelerated formal schooling for the children, and other responsibilities, was just too much for it. The copy is reaching final readiness just as 1982 draws to a close, and it will be only by substantial assistance from the guardian angels of printers that there will be any hope of its being in the mail before Nativity...and we had hoped that it would be delivered to most readers by that time!

However, perhaps its content will somewhat compensate. We offer with joy the complete Service to St. John of Kronstadt as a thank-offering for four years of service, and a special thanks to our subscribers and contributors for their support (the Service will be bound only in

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THE SUFFERING OF
THE HOLY HIEROMARTYR ELEUTHERIUS AND HIS MOTHER ANTHIA
(Whose memory the Holy Church celebrates on the 15th of December,
and who is considered the protector of women in childbirth.)

During the reign of Emperor Hadrian of Rome, who was a zealous servant of the idols, the wondrous Eleutherius shone forth like a brilliant star. He was born in Rome of prominent and wealthy parents. His father was thrice appointed military commander, and his mother became worthy of yet greater honor and glory, for, illumined by the holy apostle Paul, she had received baptism from him and was named Anthia. She named her son Eleutherius and began to raise him in strict piety; and when he began to mature she dedicated him to God through the hands of Anacletus, pope of Rome, as a gift truly worthy of the Lord. The Archbishop, perceiving that Eleutherius was a youth of good moral character, accepted him into his clergy, and when he reached the age of fifteen ordained him to the diaconate and, at the age of eighteen, to the priesthood. And when the saint attained the age of twenty years, Archbishop Nicetas appointed him bishop of Illyrium. There the holy bishop shone forth like a lamp on a lamp-stand, and put forth the light of the Word of God, leading many to acknowledge the One Lord. But the devil, the hater of mankind, could not endure this, and rose up in rage against the saint with his murderous malice.

He prompted the impious Emperor Hadrian to rise up against the truth and to begin a persecution of the Christians, the first victim of which was to be Eleutherius: though he also intended to annihilate all of the better teachers of piety, in that they were the best fruits of the glory of Christ. So the Emperor dispatched a certain military commander named Felix with a letter empowering him to bring Eleutherius to the imperial court. On arriving in Illyrium, Felix carefully chose a time when the good pastor was in the church nurturing his flock with the discourse of his teaching; and, having surrounded the church with his soldiers, he broke into the church, breathing forth threats and gazing about maliciously. Catching sight of Eleutherius pouring forth a stream of pure doctrine and teaching

those who were listening to him with his sweet eloquence, he himself began to listen attentively and was amazed by the power of Christ which was proclaimed to him. Straightway, having abandoned his rage in favor of meekness, the field of his heart rendered capable of receiving the seed of the word of God, he became like a lamb, transformed from a persecutor to a disciple of Christ. Forgetting all that had transpired before, he became a good and faithful servant of Christ. Casting aside the Emperor's command, he fell at the feet of the holy bishop and thereafter did not leave his teacher's side, being illumined by his preaching and made steadfast in piety.

Thus was Felix converted from pagan impiety to Christian piety, and he no longer entertained even the thought of returning to the one who had dispatched him. But the holy Eleutherius, wishing to suffer for Christ's holy Faith, made haste to depart. Felix went with him, but not as a military commander bringing in a prisoner, but rather following after the saint as a sheep follows its shepherd. When they came upon a spring along the way, Felix came, as it were a second eunuch of Candace, and received baptism of the divine Eleutherius as the eunuch had from the Apostle Philip; he thus put off demonic idolatry as though it were a vile garment. Then Felix and Eleutherius continued along the way.

When they arrived at Rome, the Christians learned that Felix had been united to the Church of Christ; and he related to them all that had transpired concerning Eleutherius. But Eleutherius, at the Emperor's command, had to appear before the tribunal. Courageously and fearlessly he went thither, as though he had been summoned not to a trial, but rather invited to a feast. The Emperor, gazing upon him, saw that he was still a young man, noble and gifted with all the natural gifts; and he said to him: "Eleutherius! having forsaken the religion of your fathers and treated as nought the worship of our gods, thou art worshipping some new Deity, Who hath not only died in the sight of all, but hath died the cruellest of all deaths!"

Eleutherius did not wish to make any reply to these words, emulating Christ Who amid His sufferings said nothing to Pilate and made no reply to Herod. But the Emperor spoke again: "Answer! Why hast thou become so foolish as to unite thyself to the stupid Christian Faith? Obey me, and offer sacrifice to our invincible gods. If thou art obedient to me and fulfillst that which I ask of thee, I will confer upon thee great honor; but if thou dost not fulfil that which I ask of thee, I shall condemn thee to grievous torment!"

Eleutherius called upon the Lord Who said: "Be not anxious how or what ye shall speak, for I will give you wisdom which all your adversaries shall not be able to contradict nor withstand" (Mt 10:19; Lk 21:15); and he replied: "How can I serve such gods or agree with those who serve them? Would it not be better for me to counsel you to forsake them? But since ye do not wish to heed me, I must needs weep over your foolishness, for, being endowed by God with wisdom, ye have become worse than the trees and rocks, for ye have begun to reverence them as your gods, forsaking the true God Who in His wisdom hath fashioned the whole universe; for heaven and earth are the works of His hands, and we are the best and most noble of His creations. Furthermore, we have gone astray into ignorance, as though at night, and, not knowing what is pleasing or displeasing unto the Lord, we have been waging a battle against Him. But those who are truly our enemies and foes---I am speaking of the demons ---O, what mindlessness it is to consider them one's lords and gods and to offer up honors and sacrifices unto them! I have cleaved unto my Lord and I shall ever be faithful unto Him and serve my Christ; and all that is yours, be it honors, or dishonor and torment, I consider child's play or a child's threat. As my teacher, the holy Paul saith, "the world is crucified unto me, and I unto the world, and to die for my Christ is for me delight and blessedness."

Then, filled with rage, the Emperor commanded that there be brought in a brazen bed and a great heap of burning coals placed underneath it; and he ordered also that the martyr be stripped naked and placed on top of the bed and that the fire be fanned until the martyr nearly perished. When the bed was prepared, the martyr himself laid down on it full length. The crowd which had assembled to behold this spectacle began to reproach the torturers for their torments, and said: "Why is this honorable, noble man, who is renowned for his wisdom, so cruelly perishing, like some malefactor?"

But God alleviated the suffering of the martyr from on high, and he rejoiced, for he was as one cooled by dew and at rest among budding roses. The Emperor, having quelled his wrath somewhat, commanded that the body of the martyr be removed from the bed, thinking that the latter had already died. But the martyr arose from the bed alive and well, not harmed in the least by the fire; and, leaping for joy, he exclaimed: "I will exalt Thee, O my God, my King, and I will exalt Thy name forever, yea, for ever and ever; I will praise God Who consoleth my youth; generation and generation shall praise Thy works, and Thy power shall they declare!" (cf. Ps. 144:1,4).

Thus, glorifying God, Eleutherius with yet greater boldness stood before the tyrant's tribunal and said: "O Emperor, look upon me whom thou didst believe to be consumed by the fire; and acknowledge Christ God, Whom I preach; and admit the weakness of thine own gods!"

The Emperor, holding these bold and free words of the martyr to be dishonor for himself, and considering himself vanquished, began to devise yet greater torments. Thus, he had brought forth an iron grill, and under it he had a fire kindled, over which he had oil poured, so that a mighty flame rose up. But no sooner was the martyr placed atop the grill, than the fire straightway died out and the embers grew cold, and the iron grill became cool, as though it were water, and not oil, which had been poured over it; thus was the martyr preserved unharmed. Yet, did the rage of the Emperor abate? Not in the least. Seized by a mighty anger, he grew no better: like one blind he had but a single objective---by tormenting the saint to please his gods, who were in essence demons and haters of men.

Then the Emperor commanded that a griddle be brought in, and wax, pitch and tallow melted therein and heated over a hot flame, that he might again have the saint placed on it. When all of this had been accomplished, and the griddle was heated and the wax boiling, the martyr stood next to it, intending to endure all of those tortures. But the Emperor said to him: "Eleutherius, as thou art suspended between death and life, make haste to choose what is profitable for thyself. I am concerned that thou not perish miserably, for I love thee as my own son. I also wish that in this thou wouldst worship the gods, that a man so noble, so lofty of character, so eloquent and comely, might not expose himself to destruction, and for no other reason than out of a prideful, vain and profitless disobedience."

But the martyr, standing before the Emperor, began to speak to him with boldness; replying to his sly blandishments, he denounced him, calling him a wolf whose wont it was to fall upon the sheep of Christ. And moreover he added: "Thou shalt not force me to forsake my life of piety!"

Then Hadrian, consumed by rage, ceased talking and proceeded to act. He commanded that the martyr be placed on the griddle. When this was done, what had happened before, happened again: the fire turned into dew, and a cool breeze kept the martyr from burning up. Then Hadrian, seeing that everything was being done against his will, did not know what to

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AGAPE COMMUNITY NOTES

With joy we greet our many friends across the country and around the world as we approach the Feast of Our Lord's Nativity, and with the hope and prayer that for all of us it may be a time of a genuine spiritual rebirth. We look through the weeks ahead to the Feast itself, to the commemoration of the all-holy Theotokos on the day following, then that of the protomartyr Stephen, and onward to Theophany and its joyous celebration of the blessing of the waters...and are given a renewed awareness of the many blessings the Lord has poured out upon us in the year past, and the great joys which await us in that to come. May His blessing be upon you all!

Not the least of the joys which await us here in the time to come is the impending birth of another child. We ask your special prayers for Matushka Anastasia as she carries the child, and for their welfare and a safe birth, which is anticipated during the week before Palm Sunday...pray also for an on-time arrival!

Certainly no less of a joy is our anticipation of the forthcoming baptism on the Feast of the Theophany of Our Lord of Jessica, the infant daughter of Piotr (Sasha) and Kathy Fistunenکو. We beg your prayers on behalf of this little one who is to be made an 'inheritor of the Kingdom of Heaven', and for her parents and godparents, that they may be given the grace to raise her truly in accordance with the will of God.

As noted elsewhere, this issue and these notes come to you somewhat later than they should in large measure as a result of the delay in all schedules arising from a joyous pilgrimage undertaken during the fall---the time when all the preparations for winter should have been being made! The joys of the pilgrimage were far too numerous to recount, as were the many blessings and generousities of the Lord's people along the way. Suffice it to say that we were able to visit friends in many of the parishes and missions between here and Boston and northern Indiana and back, and that we returned home safely with a car still in operating shape (thanks to the excellent assistance of clerical mechanics in a couple of our monasteries and convents), laden with blessings of all kinds...most notably, perhaps, a large number of new icons for the Temple. Amongst these was a hand-written icon of St. Sergius of Radonezh, given by a talented young iconographer in West Virginia.

The return home, however, was short-lived...after a 24-hour stopover to tend to essential business (including the shipping of all the

order for books which had piled up during our absence...apologies to those whose orders were delayed'), Fr. Gregory and family went on immediately to Alabama, there to keep Thanksgiving with Matushka's family and then go to Birmingham for services there.

Regular readers' services continue to be held in Birmingham under the supervision of Agape Community and with the blessing of Bishop Gregory. While the services are held in private homes, they are of course open to all who would join in the worship of the true Orthodox Church. Vigil and Divine Liturgy are served there from time to time as well... the next such visit anticipated for the Sunday after Theophany. Inquirers are invited to call 251-6694 or 870-7446 in Birmingham, or Fr. Gregory at (615) 536-5239.

Back home, work continues, mostly on small things, in an effort to make the facilities here more workable and enjoyable for ourselves and the many visitors to Agape (amongst whom we recently numbered a young Orthodox Christian from Australia on a round-the-world tour of Orthodox centers...rather surprising to be included'). A new back door beside the kitchen sink, allowing easy access to the outside from the kitchen and a surprising change in light level and psychological effect...the temporary north wall of the Temple (which in time is to give way to the north transept) closed in and boarded up...much less cold air, more space to hang icons (badly needed'), and again a surprising change in appearance...cleanup and rearrangement to allow the press building to be used also as a school building.

This latter, and a commitment to regular daily services at the Temple (Vespers only at present), have placed a considerable demand on firewood supplies...in cold weather (as at present, after several weeks of spring-like conditions), there are now sometimes as many as six fires to be maintained. However, all the buildings and heaters seem to be reaching an efficiency level at which this is not too terribly great a burden.

Schoolwork for the children has entered a new dimension...in the past it has been quite informal and unstructured, even though at time regular. But since our return earlier this fall, 2-2½ hours each morning are being given to ordered schoolwork, constructed in such a way (we hope and pray) as to lead the children to an acquisition of basic skills in an immediately practical manner, laying the foundation for whatever course their lives may take. Reading studies concentrate on the Psalms and liturgical materials of the Church. Arithmetic work is oriented toward to practical business of keeping books and proces-

sing orders...for which there is plenty of practice material at hand! 'Paper-figuring', abacus and calculator are used side by side...each having its particular advantages. Science studies are oriented to the actual world in which they live (and this morning at 5 AM was augmented by a field-trip to the front window and yard to observe a lunar eclipse, after some instruction yesterday in the process by which this occurs).

In the interests of improving the comfort of the many visitors to Agape, particularly in wintertime and foul weather, we invite our friends to consider joining in an effort to alleviate the single most persistent source of discomfort...the long and sometimes cold and wet trek to the outhouse. While 'city-type' plumbing is inappropriate for our circumstances here, there is an acceptable alternative to the outhouse in what is known as a composting toilet. While these are far from cheap (about \$1,000), they are no more expensive than a wet-toilet system with attendant septic tank and drainage field...and far less likely to cause trouble. A plan for continuing work on the house (which serves as guest-house as well as primary community building most of the time, especially in bad weather) has been devised which would permit the immediate installation of such a unit, could the funds for same be raised. While a collection box in the outhouse might work in time, an appeal such as this might have more immediate results! So...if you have suffered from the outhouse trail, or suspect that you might in the future....consider!

Another invitation...to share in the only remaining major cash costs of completing the existing portions of the Temple of the Annunciation. (Contributions for this purpose will be held in a special fund.) The Temple still has no ceiling; while we had originally planned to harvest cedar from the farm and have it processed for the purpose (a year-long process), it seems unlikely that some can be found to accomplish this in the foreseeable future. The alternative is commercial tongue-and-groove panelling, which will cost a minimum of about \$500...more funds would permit a higher grade of material. There is also no dome on the Temple...something which would greatly enhance its appearance. No cost-figure for this available...and perhaps a 'used' one could be found somewhere. Finally, the dirt floor which last spring gave way to sand, plastic, fiberglass sheeting and rugs...is covered with a very temporary assortment of ill-fitting and rather ragged pieces of carpet. The floor has proven satisfactory, and suitable carpetting needs to be found or purchased...probably several hundred dollars for that, unless someone has suitable used carpet in sufficient size (18' x 18' and 12' x 14'). Your prayerful consideration is invited!

(from p. 6)

subscription copies...back issues will lack it). The labor of its preparation, both by the translator and by the typesetter, was substantial (in fact, we first promised it two years ago!), but we trust that the spiritual rewards for all who now will have the Service once again available in English (an earlier translation is long out of print) will more than compensate for the labor.

The cumbersome process of preparing the justified-margin text for the Service and the Life of St. Eleutherius rekindled our awareness that there really is a need for more sophisticated typesetting equipment for LIVING ORTHODOXY and the Press. While professional phototypesetting equipment is completely out of the question (costing in the five-digit range), the 'computer revolution' has engendered a type of equipment which just might be feasible...if there are a few 'angels' out there somewhere who think the investment worthwhile (even this type of equipment is still completely out of the question for our 'normal' operational budget). The electronic typewriter, now widespread on the market (we are operating probably the last and most sophisticated of the electro-mechanicals...and it takes an hour or so to set one page of justified-margin copy with it), has brought excellent typesetting within reasonable economic range...and has the additional advantage of being already prepared for interfacing with a computerized word-processing system, if and when such a system becomes necessary, affordable, and/or desirable. These machines are capable of accepting the copy for a line of type, displaying same for proof-reading, and then producing the printed line, with spacing for justification inserted automatically. Result: error-free copy at a rate comparable to that of straightforward typing.

So here's the pitch! The machine cost in the vicinity of \$1500-\$2000—well beyond anything we could plan for, budget, or purchase on a time agreement (something we have avoided like the plague in any case). Such a sum is almost certainly also beyond the reach of any one of our subscribers. But it might not be out of the question for a combination of a few. So...if you would like to see a substantial improvement in the typesetting quality of LIVING ORTHODOXY, an enormous saving of labor and grey hairs for the editor/typesetter, printer/janitor, and the probability that the size of the magazine could then be increased somewhat as well (perhaps to something comparable to this issue, which is 12 pages 'oversize')...please consider a contribution to a special 'electronic typewriter' fund—hereby established, and which will be kept separate from other operational funds.

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do next, and, sitting down, he began to think. At that time there was in his presence the prefect of the city, a man by the name of Corbus. He was a man elect of God; he was already partly acquainted with Christian doctrine, and was aware how the military commander Felix had become a Christian and, in general, had received into his heart, like a seed, the principles of the Christian Faith, yet, still following the impiety of the pagans, he nevertheless pandered to the Emperor.

Perceiving that the Emperor was greatly troubled and did not know what to do with the martyr, he counselled him to command that a brazen oven lined throughout with sharp iron rods be heated, and that Eleutherius be cast into it. When the oven was heated, the martyr, lifting the eyes of his body and his soul on high, and letting his mind take wing to the heavens, was filled with ineffable joy, and said: "I thank Thee, O Lord Jesus Christ my God, that Thou hast vouchsafed me such great blessings, that Thou hast guided me about with Thy power and strengthened me for these sufferings for Thy holy name's sake. And now, look Thou down from heaven, and behold how they that hate me are taking counsel against me; and deliver my soul from their wiles and from the men of blood, for Thou art good. Preserve me, that all may know Thee, the one God, throughout all the ends of the earth."

Thereafter, like the holy protomartyr who prayed for those who were slaying him with stones, Eleutherius also began to pray for his tormentors: "O all-merciful Master! Touch Thou their hearts, grant them to know Thy holy name, and that they may know Thee, the one true God, and forsake the pernicious worship of idols, for Thou art blessed for ever. Amen."

While the martyr was praying thus, Corbus was listening attentively to the words of his prayer; and straightway, from these pious words as from burning coals, his heart took flame and he was completely transformed. He drew nigh to the Emperor and said: "Why hath Eleutherius been subjected to such torments, as though for some malefaction, for he is guiltless? For what crime is he being condemned to such a cruel death?"

The Emperor, hearing these unexpected words from Corbus, grew troubled of heart and, gazing at him wrathfully, said: "Is this the Corbus who is well known to all? What hath happened to thee? Hast thou been bribed with gold gotten from his mother to be so unexpectedly altered? Perhaps thou hast not had enough of my gifts, riches, glory, honors and estates, which have made thee glorious throughout all Rome? Couldst thou desire

more of me? It is thine for the asking! Lo, all of my treasures are open unto thee: draw forth with both hands as much as pleaseth thee, but do not permit thyself to be bribed by a woman for a paltry sum of gold!"

But Cor'bus, inspired by his good intention, and enlightened by the martyr's prayer, cried out: "Thy gold perish with thee, for the everlasting fire shall be enkindled by it! Why art thou so intentionally blind, why wishest thou to shake that which is unshakeable? Thou knowest well that not one of thy gods is able to save those here present from the fire--- whereas, the God Whom Eleutherius worshipeth rendereth him stronger than the fire and above any other torment!"

On hearing these words, the tyrant was enflamed with uncontrollable rage (truly, great friendship sometimes engenders great hatred). He commanded that that very night the governor be cast into the same oven which the latter had suggested be made ready for Eleutherius. When Cor'bus was brought nigh unto that oven, he cried aloud to the martyr Eleutherius, "Pray for me, and arm me with that selfsame armor of Christ wherewith thou hast armed Felix the military commander!"

Then, having had the sign of the Cross made over him by the martyr as a blessing, he was cast into the furnace, yet remained therein unharmed, and after an hour issued forth, glorifying God. Finally, Hadrian, his anger cooling somewhat, commanded that Cor'bus be beheaded with the sword; and thus he received a martyr's death and in but a short time obtained the treasure so longed for by many.

That same night, Eleutherius also was cast into the furnace; and furthermore they began to drag him over the sharp iron rods. But the fire, as before, went out; the furnace became cool, and the iron rods bent over, rendering honor, as it were, to the martyr's body. All of this, denouncing the spiritual blindness of the tyrant, led all those who were standing nearby to a knowledge of the Lord Who had wrought such glorious wonders. Then all standing there cried out, "Great is the God of the Christians Who is preached by Eleutherius!"

Again the tyrant was greatly perplexed as to what to do, and he commanded that the martyr be led to the dungeon. He himself, having assembled his advisors, took counsel with them for a whole day as to how to destroy Eleutherius. But the holy martyr Eleutherius languished in prison from hunger. Yet He Who once fed Daniel through Habbakuk and Elijah through

a raven did not leave Eleutherius to perish from lack of food. The Lord nourished him with angelic food, sending it to the prison by a dove. Finally, the tyrant commanded that wild bullocks be brought forth and that the martyr be bound to them, that dragged and torn apart by them, he would thus be slain.

As all this was taking place, the angel of the Lord, descending from heaven, loosed the saint from the bullocks and, snatching him from the hands of the tormentors, bore him up to the top of a mountain which stood not far from the city. It was a wild place, and there were a multitude of wild beasts there. But the holy martyr Eleutherius, sending up praise to the Lord, lived among them as though they were sheep. Lions passed by him, and bears even approached to lick him; but, recognizing his voice, they followed after him as servants follow their master, ministering unto him and protecting him. Only a short time passed, however, before those whose livelihood it was to hunt the beasts of the forest learned of the saint; and through their rumor of him reached Hadrian. Then he dispatched warriors to lay hold of Eleutherius. When the soldiers found the saint, the wild beasts rushed at them as the enemies of their master, and would have torn them to pieces, had Eleutherius not forbade them and commanded them to depart into the forest. And he himself, joyfully accompanying the soldiers to execution as though to a feast, conversed with them concerning the Kingdom of God and concerning the fiery Gehenna which is prepared for idolaters.

Along the way, Eleutherius illumined them with the doctrine of Christ and baptized them, and with them others also, to the number of five hundred. After his arrival in Rome, he was condemned to be devoured by wild animals. But when the saint was led to the place of execution, a lioness, and afterwards a lion, were loosed upon him; but they became as meek as lambs and began to lick his feet. For how could they touch him, when, at God's command, so many beasts ministered to him in the wilderness as their master? Seeing this, all the people cried out: "Great is the God of Eleutherius!"

Yet others mocked the holy martyr, calling him a magician and a sorcerer; but the vengeance of God suddenly fell upon them, for several of these blasphemers were struck dumb. The tyrant, knowing not what else to do, commanded that the martyr's head be struck from his body with a sword. When this command was fulfilled, Eleutherius' mother Anthia, who had all the while viewed her son's struggle with joy, embraced his dead body and

begin to rise — to stand and sing thanks to God for what He had done for her and for Christ, the herself, came to life. The first
 felt dead even the birds of the air, faithful friends of the angels
 from above, who were present, took up the holy hymns of the resurrected
 ones and intoned them with fervor, rendering glory to God, the Father, the
 glory forever. Amen.

[Translated by Isaac I. Lambertson from the Lives of the Saints in the Russian language, as set
 forth in the Menology of St. Gregory of Moscow, No. 17, November, pp. 4-14. Russian Synodal
 Press, 1903). All rights reserved.]



LETTERS FROM OUR READERS

Dear Father Gregory,

Firstly, greetings to yourself and all members of Agape Community. May I say how much I enjoyed the issue of "Living Orthodoxy" which you sent me, especially the article on the Western Orthodox saints. I am in the process of getting some icons painted of the New Martyrs, primarily for sending into Russia.... I am enclosing St. Vladimir of Kiev for you to see. (*A very nice photographic print—ed.*) If any of your (readers) want one, I have some for sale at 75¢ (NZ) each, plus postage.... Requesting your holy prayers.

Yours sincerely,
James J. Read, PO Box 1161,
Palmerston North, NEW ZEALAND

Dear Fellow Christian:

First, I would like to thank you for sending me a complimentary copy of LIVING ORTHODOXY. I found it to be most inspiring and also very informative. The chapter I found most interesting (Vol. IV No. 4) was titled "ORTHODOXY or...?". Sadly enough I must agree wholeheartedly that the O.C.A. is slowly on the decline. As I am an Orthodox Christian under the O.C.A.'s jurisdiction, little by little I can see changes (modernisation) taking place. How they can let this happen is beyond my comprehension! May God give your leaders the courage and strength not to let ANYTHING or ANYONE sell the only true Orthodox Church (which is yours!) that is left on the face of this earth. Please, keep us in your prayers!

Sincerely,
Denise Bobko, Bayonne, NJ

Dear Father in Christ Gregory:

(...) In regard to your article about "Why the Orthodox have a three-barred Cross", while it gives the "spiritual" or "symbolic" meaning of the slanted lower cross-bar, there have also been "natural" explanations given. Among them (this, presupposing the Orthodox iconographic style of depicting Christ with each foot *individually* nailed to the "footrest", rather than the Latin one of one foot on top of the other—which, historically, is probably more correct) is one based on the Suffering Servant of Isaiah motif—namely, that one of Christ's feet was a little shorter than the other (a not uncommon condition in many people, incidentally) and that the inclination of the "footrest" shows an accommodation of this 'defect'. The other

(again, presupposing the Orthodox representation) is that the "footrest" was not nailed on properly and that Christ, in an agonized shifting of His weight from one foot to the other, wrenched it loose at an angle. Regardless, however, of any "explanations", it is interesting to note that the inclined footrest is almost exclusively a Russian phenomenon. Byzantine crucifixion scenes tend to portray angular edges on the beam, but the beam itself is not inclined. These angular edges, incidentally, are not restricted to the lower beam alone, but also appear on the major cross-beam and the "titular" one. Oh, yes. One more explanation comes to mind: that the slant is intended to convey a forward-inclined footrest (a three-dimensional reality) in a two-dimensional representation. But, so much for that... (.....)

Your unworthy servant in Christ,
George Sprukts, Seattle, WA

Dear Father:

I recently ordered two copies of the booklet "Letters from a Convert" — one for myself and one for my parish priest. Thank you for sending them so promptly. I found the booklet to be concise, comprehensive, and well written. In discussing the booklet with my priest (at St. John the Theologian Serbian Orthodox Church in Glendale), he said it was a very good book. He further stated he would like for each family in the parish to have a copy of it. Thus I would like to order 65 additional copies of this booklet.....

Sincerely yours,
Mrs. V. Dimitrijevic
St. Louis, MO

Dear Fr. Gregory:

(I am also writing) in response to a letter from Nicodemus Townsend which appears in the latest issue of LIVING ORTHODOXY. He was interested in information in English on St. Job of Pochaev. There is a long article with pictures on St. Job in the May-June 1965 (Vol. I No. 3) issue of ORTHODOX WORD. We have the magazine and would be happy to send Mr. Townsend (and yourself, if you wish) a copy of that article. Please keep us in your prayers.

Yours in Christ,
Katherine Alderson
1454 Rosemary St.,
Denver, CO 80220

(Katherine would almost certainly be willing to supply other readers who might desire a copy....be sure to include a reasonable allowance for postage and duplicating cost with your request.)

AN APPEAL TO THE FAITHFUL OF THE CHURCH

Each of us, to a greater or lesser degree, strives to provide for his own life, his material well-being. People who live in the world and are employed are able, to one extent or another, to set something aside, as the expression goes, for a rainy day. Yet there is among us an ecclesiastical community which is not employed, cannot set anything aside for that rainy day, but labors wholly for the service of God. We have in mind our monastic communities in the Holy Land, our Russian Ecclesiastical Mission in Jerusalem. There our monastics, who daily pray for us at the holy places, exist totally on donations, on the "crumbs which fall" from our table. Other than the occasional pilgrim, there is no Russian society, no parishioners. It is difficult, very difficult, for them, especially in winter-time, when we too experience higher expenses.

One ought also to point out that the cost of living there, particularly after the military activity in Beirut, has risen rapidly. According to official figures, thus far this year the cost of living has increased 160%, and it is expected to reach 190% or higher yet by the end of the year! It is all right if revenues keep pace with the rise in the cost of living, but when such "revenues" fail not only to rise, but simply do not exist, how can one deal with expenses? Of course, all of the residents and ministers of the Russian Ecclesiastical Mission trust in the mercy and help of God, that the Lord will not forsake His faithful servants. But it is His good pleasure to help through good people—and it is to them that we now direct our appeal.

Orthodox faithful of the Russian Church Abroad, do not forget the Holy Land, our ascetics there, our Russian Ecclesiastical Mission! Everyone send as much as he can, and not one's usual mite, but as much help as one can afford, so that our lamp might not gutter, but might shine brightly for us in the Holy Land! And may He Who sanctified that land with His footsteps, with His blood shed for us sinners, reward you for your love, to the measure of your sacrifice for this holy work, yea and yet more.

+Metropolitan Philaret

President of the Synod of Bishops

Donations should be directed to: The Russian Ecclesiastical Mission
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